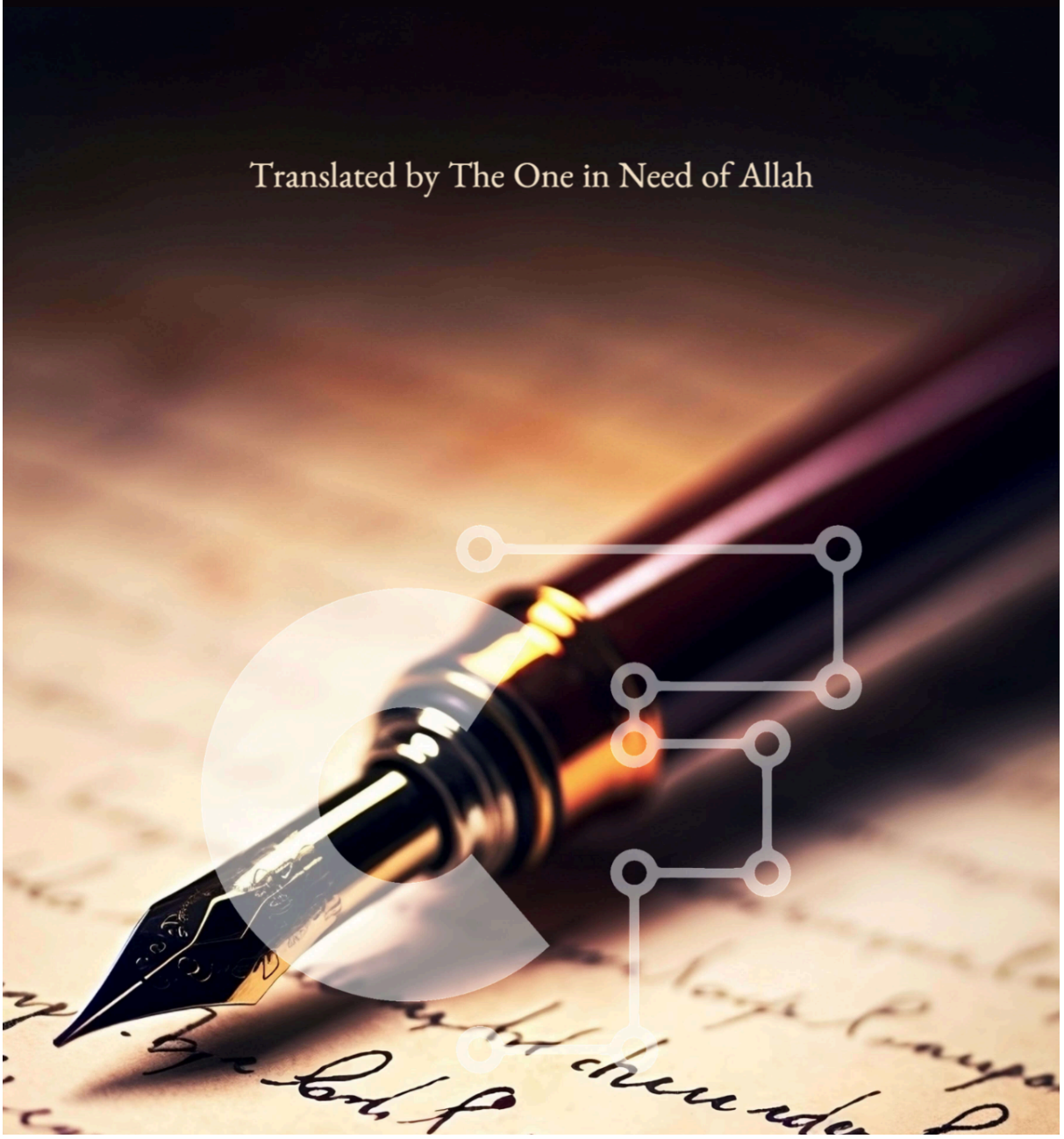
A Treatise in Refutation of the Râfidah

One Faith alone

Translated by The One in Need of Allah



One in Need of Allah

A Treatise in Refutation of the Rāfiḍah
Authored by **Shaykh Muḥammad ibn ʿAbd al-Wahhāb**

In the Name of Allāh, the Most Gracious, the Most Merciful

Introduction

All praise is due to Allāh, and may prayers be upon the Messenger of Allāh. To proceed:

During the process of copying some manuscripts at the Scientific Research Center and the Revival of Islamic Heritage at the Faculty of Sharīʿah, King ʿAbd al-ʿAzīz University, from the Library of Endowments in Baghdad, we came across a collection containing numerous treatises by some of the Ḥanbalī scholars, such as **Ibn Taymiyyah** and **Ibn Rajab**, may Allāh have mercy upon them. Within this collection, there were also treatises by **Shaykh Muḥammad ibn ʿAbd al-Wahhāb**, may Allāh have mercy upon him. Among these, the treatise *"Refutation of the Rāfiḍah"* particularly caught my attention due to its importance, which led me to undertake its verification.

Since this treatise was unique and I was unable to find another copy of it, I focused on correcting it, verifying its ḥadīths, and tracing its textual sources—whether they were from Sunnī or Shīʿī references. Given the limited availability of Shīʿī sources, I resorted first to the manuscript collection in **Makkah al-Mukarramah**, then to whatever printed books from their works, particularly the jurisprudential ones, that I could obtain. Furthermore, despite time constraints, I tasked one of my colleagues, a researcher at the Scientific Research Center and the Revival of Islamic Heritage, who spent his Eid al-Fiṭr vacation in Iraq, with tracing some of the important Shīʿī sources referenced by the Shaykh in his treatise. He proved to be a great assistant—may Allāh reward him well.

I was keen to preserve the titles found in this treatise in the form of *sections*, whether they originated from the original author or were added by the copyist—which is more likely. Additionally, I retained the brief introduction in which he praised Allāh and invoked prayers upon His Messenger, **peace and blessings be upon him**.

I ask Allāh, the Most High and Almighty, to grant us success in what is good and right.

A Treatise in Refutation of the Rāfiḍah

…
In the Name of Allāh, the Most Gracious, the Most Merciful

All praise is due to Allāh, who made us among the people of the Sunnah. May prayers and peace be upon His servant, through whom He completed the favor upon us, and upon his family and companions—whose love and adherence to their path is the strongest protection.

To proceed:

This is a *concise and beneficial* work by **Shaykh Muḥammad ibn ʿAbd al-Wahhāb**, may Allāh envelop him in mercy and pleasure, addressing some of the **atrocities** of the Rāfiḍah, who have rejected the Sunnah of the Beloved of the Most Merciful and have followed, in most of their affairs, the footsteps of **Shayṭān**. They have gone astray and led many others astray from the essential obligations of faith in Allāh, spreading **corruption and tyranny throughout the lands**. They ally themselves with **the inhabitants of the Fire** and show enmity toward **the companions of Paradise**. We ask Allāh for protection from being afflicted by their evil.

Section: The Bequest Concerning the Caliphate

Their scholar **Ibn al-Muʿallim** *[i.e., al-Mufīd]* stated in his book *Rawḍat al-Wāʿiẓīn*:

"Indeed, Allāh sent Jibrīl to the Prophet ﷺ after he had set out toward Madīnah on the way to the Farewell Pilgrimage, saying: ‘O Muḥammad, indeed, Allāh, the Exalted, conveys His greetings of peace to you…’"

Footnotes:

1. In the original manuscript: *"This is a concise work free from nullifiers,"* which is the copyist’s addition.

2. **"Their scholar al-Mufīd"** refers to **Muḥammad ibn Muḥammad**, known as **Ibn al-Muʿallim**. He was a leading figure among the Shīʿah. **Al-Dhahabī** stated: *"He excessively vilified the Salaf and held considerable influence during the reign of ʿAḍud al-Dawlah."* See *Mīzān al-Iʿtidāl* (4/30) and *Al-Aʿlām* (7/245).

3. Refer to *Rawḍat al-Wāʿiẓīn* (1/89–90). The book was authored by **Muḥammad ibn al-Fattāl**, who passed away in **508 AH**.

And he says to you: "Appoint ʿ**Alī** as the leader and inform your nation about his caliphate." The Prophet ﷺ then said: *"O my brother Jibrīl, indeed, Allāh has caused my companions to despise ʿAlī. I fear that they will unite against me to harm me, so ask my Lord to excuse me."*

So Jibrīl ascended and presented the Prophet’s response to Allāh, the Exalted. Allāh then sent him down again with the same message. The Prophet ﷺ replied with the same words as before and again sought to be excused. Jibrīl ascended once more and repeated the Prophet’s words. Then, Allāh commanded him to descend again, this time reproaching and emphasizing His command, saying:

> *"{O Messenger, convey what has been sent down to you from your Lord. And if you do not do so, then you have not conveyed His message.}"* (Qurʾān 5:67)

Thus, the Prophet gathered his companions and said: *"O people, indeed, ʿAlī is the Commander of the Faithful and the Caliph of the Lord of the Worlds. No one has the right to be the caliph after me except him. Whomever I am his Mawlā, then ʿAlī is his Mawlā. O Allāh, support those who support him and oppose those who oppose him."* This is the end of the narration.

Now, **O believer**, look at the hadith of these liars! Its fabrication is evident from the **weakness of its wording and the falseness of its claims**. The only part that is authentic is: *"Whomever I am his Mawlā, then ʿAlī is his Mawlā."*

Whoever believes in the authenticity of this **fabrication** has perished, for it **explicitly** accuses the **infallible** Prophet ﷺ of **contradicting his Lord's command** by not initially complying—this is a deficiency. **To attribute deficiency to the Prophets is disbelief**. Furthermore, it implies that Allāh chose for the Prophet's companionship those who **despised the most honored member of his family**, which is an **insult to the Prophet** and contradicts the praise Allāh bestowed upon him.

Footnotes:

1. In the original text: *"so he asked to be excused."*
2. In the original text: *"except him."*
3. In the original text: *"Whomever I am his Mawlā, then ʿAlī is his Mawlā."*
4. In the original text: *"praise be to him, his Messenger, and his companions."*

The Praise of the Prophet's Companions

Allāh praised the Prophet ﷺ and his companions, saying:

> *"Muḥammad is the Messenger of Allāh. And those who are with him are firm against the disbelievers and merciful among themselves. You see them bowing and prostrating, seeking bounty from Allāh and His pleasure. Their mark is on their faces from the effect of prostration. That is their description in the Torah. And their description in the Gospel is like a seed that sprouts its shoot, then strengthens it, so it grows firm and stands upright on its stalk, delighting the farmers—so that through them He may enrage the disbelievers. Allāh has promised those among them who believe and do righteous deeds forgiveness and a great reward."* (Qurʾān 48:29)

Believing in anything that contradicts the **Book of Allāh** and **mass-transmitted hadiths** is **disbelief**. Additionally, it is claimed that the Prophet ﷺ feared harm from the people, whereas Allāh had already stated:

> *"And Allāh will protect you from the people."* (Qurʾān 5:67)

This verse was revealed **before the alleged event** and is a **fundamental principle** in the Qurʾān.

To believe that the Prophet ﷺ lacked reliance upon his Lord regarding what He had promised him is **deficiency**—and **deficiency in the Prophet is disbelief**. Moreover, this fabrication **ascribes lies to Allāh**, and Allāh has said:

> *"And who is more unjust than one who invents a lie against Allāh?"* (Qurʾān 6:21)

It also **falsely attributes lies to the Prophet** ﷺ. Whoever **permits** such falsehood has **disbelieved**, and whoever **engages in it knowingly** is a **transgressor**.

There is **no direct evidence in the statement** *"Whomever I am his Mawlā, then ʿAlī is his Mawlā"* proving **an explicit appointment** of ʿAlī as **caliph**. If it had been an explicit **designation**, ʿAlī **رضي الله عنه** himself would have claimed it, for **he was the most knowledgeable of its intended meaning**. The claim that he did **not** assert his right out of **Taqiyyah (dissimulation)** is **even more absurd**.

How disgraceful is the **religion** of a people who **accuse their own leader** of **cowardice, weakness, and lack of conviction in faith**—even though he was among the **bravest and strongest of men**!

Section: The Rejection of the Caliphs' Legitimacy

Among their **misguidances** is their **denial of the legitimacy** of the caliphate of **Abū Bakr رضي الله عنه**.

Denying it **entails accusing** all those who **pledged allegiance to him** and believed in his **rightful leadership** of **corruption**. Yet, all the **Companions رضي الله عنهم** pledged allegiance to him—including ʿ**Alī رضي الله عنه**—and the **majority of the Ummah** held his caliphate to be **legitimate**.

To believe that they were all **corrupt** contradicts the statement of Allāh:

> *"You are the best nation brought forth for mankind."* (Qurʾān 3:110)

For what **goodness** remains in a nation whose **Prophet's companions** opposed him, **usurped** the most honored position from his **family**, **oppressed them**, and then the **majority of the Ummah** falsely believed in that injustice?

(Glory be to You, this is a great falsehood!)

Whoever **believes in something that contradicts the Book of Allāh** has **disbelieved**.

The **reports confirming** the legitimacy of **Abū Bakr's caliphate**, the **unanimous agreement** of the **Companions** on its **validity**, and the **consensus of the Ummah** are **too numerous to be counted**.

Whoever accuses the **majority of the Prophet's Companions** ﷺ of **corruption, injustice, and transgression** has **insulted** the Prophet ﷺ himself—and **insulting him is disbelief**.

How **wretched** are the **actions** of those who claim that the **majority** of the **Prophet's** ﷺ companions were **wicked, sinful, and tyrannical**—when it is a **self-evident truth** that Allāh does **not** choose for the **companionship of His chosen Prophet** and the **support of His religion** except those who are **purest among His creation**.

The **mass-transmitted reports** also confirm this.

Had there been any **goodness** in these people, they would have **never spoken ill** of the **Prophet's companions** and the **supporters of his faith**. But Allāh **caused them to be among the wretched** and **disgraced them** for speaking **against the defenders of this religion**—for *"each is facilitated toward what he was created for."*

When Allah created (for him) (1).

ʿ**Alī** (may Allah be pleased with him) said: *"We entered upon the Messenger of Allah (peace and blessings be upon him) and said: 'O Messenger of Allah, appoint a successor over us.' He replied: 'If Allah knows good in you, He will appoint the best of you over you.' Then* ʿ***Alī*** *(may Allah be pleased with him) said: 'Allah knew good in us, so He appointed the best of us over us,* ***Abū Bakr*** *(may Allah be pleased with him).'"* It was narrated by **al-Dāraqutnī** (2), and this is the strongest proof against those who claim allegiance to ʿ**Alī** (may Allah be pleased with him).

Jubayr ibn Muṭʿim said: *"A woman came to the Prophet (peace and blessings be upon him), and he ordered her to return to him later. She said: 'What if I come and do not find you?'—as if she was referring to his death. He said: 'If you do not find me, then go to* ***Abū Bakr****.'"* It was narrated by **al-Bukhārī** and **Muslim** (5).

Ibn ʿ**Abbās** (may Allah be pleased with him) said: *"A woman came to the Messenger of Allah (peace and blessings be upon him) asking him for something. He told her: 'Come back.' She said: 'O Messenger of Allah, if I return and do not find you?'—indicating his death. He replied: 'If you come and do not find me, then go to* ***Abū Bakr****, for he is my successor after me.'"* It was narrated by **Ibn** ʿ**Asākir** (6).

Ibn ʿ**Umar** (may Allah be pleased with them both) said: *"I heard the Messenger of Allah say: 'There will be twelve caliphs after me;* ***Abū Bakr*** *will not remain for long.'"* It was narrated by **al-Baghawī** with a good chain of transmission (8).

Ḥudhayfah (may Allah be pleased with him) said: *"The Messenger of Allah (peace and blessings be upon him) said: 'Follow those who come after me:* ***Abū Bakr*** *and* ʿ***Umar*** *(may Allah be pleased with them both).'"* It was narrated by **Aḥmad** and **al-Tirmidhī**, and graded as good by **Ibn Mājah** and **al-Ḥākim**, who also authenticated it.

It was also narrated by **al-Ṭabarānī** from **Abū al-Dardāʾ** and by **al-Ḥākim** from **Ibn Masʿūd** (2). **Ḥudhayfah** (may Allah be pleased with him) also said that the Messenger of Allah

(peace and blessings be upon him) said: *"I do not know how long I will remain among you, so follow those who come after me:* ***Abū Bakr*** *and* ***ʿUmar*** *(may Allah be pleased with them both). Hold fast to the guidance of* ***ʿAmmār****, and whatever* ***Ibn Masʿūd*** *tells you, believe him."* It was narrated by **Aḥmad** and others (4).

Anas (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings be upon him) said: *"Follow those who come after me:* ***Abū Bakr*** *and* ***ʿUmar*** *(may Allah be pleased with them both). Follow the guidance of* ***ʿAmmār****, and hold fast to the covenant of* ***Ibn Masʿūd****."* It was narrated by **Ibn ʿAdī** (6).

He also said: *"The Banū al-Muṣṭaliq sent me to the Messenger of Allah (peace and blessings be upon him) to ask him to whom we should give our alms after him. He said: 'To* ***Abū Bakr****.'"* It was narrated by **al-Ḥākim**, who authenticated it (7).

ʿĀʾishah (may Allah be pleased with her) said: *"The Messenger of Allah (peace and blessings be upon him) said in his final illness: 'Call for me your father and your brother so that I may write a document. I fear that a hopeful person may aspire and someone may claim superiority, but Allah and the believers will not accept anyone except* ***Abū Bakr****.'"* It was narrated by **Muslim** and **Aḥmad** (9). This hadith excludes anyone who refuses the caliphate of **Abū Bakr** from being among the believers.

ʿAlī (may Allah be pleased with him) said: *"The Messenger of Allah (peace and blessings be upon him) said to me: 'I asked Allah to bring you forward three times, but Allah refused except to bring forward* ***Abū Bakr****.'"* In another narration, an addition states: *"But I am the Seal of the Prophets, and you are the Seal of the Caliphs."* It was narrated by **al-Dāraqutnī**, **al-Khaṭīb**, and **Ibn ʿAsākir** (1).

Sufīnah said: *"When the Messenger of Allah (peace and blessings be upon him) built the mosque, he placed a stone in the construction and said to* ***Abū Bakr****: 'Place your stone next to mine.' Then he said to* ***ʿUmar****: 'Place your stone next to* ***Abū Bakr's*** *stone.' Then he said: 'These are the caliphs after me.'"* It was narrated by **Ibn Ḥibbān**. **Abū Zurʿah** said: "Its chain is strong and sound," and it was also authenticated by **al-Ḥākim** and **al-Bayhaqī** (2).

It is narrated in the interpretation of Allah's words:
{And [remember] when the Prophet confided to one of his wives a statement} (3) that this refers to informing her about the caliphate of **Abū Bakr** and **ʿUmar** (may Allah be pleased with them both) (4).

It is said that the verse referring to the caliphate of **Abū Bakr** (may Allah be pleased with him) is:
{And whoever among you reverts from his religion and dies while he is a disbeliever—for those, their deeds have become worthless in this world and the Hereafter, and they will be the companions of the Fire; they will abide therein eternally.} (5)
This is because he was the one who fought against the apostates.

Likewise, Allah's words:
{Say to those who stayed behind of the Bedouins, "You will be called to [face] a people of great military might; you will fight them, or they will submit."} (6)

This verse refers to **Abū Bakr** (may Allah be pleased with him), for he was the one who directly fought **Banū Ḥanīfah**, who were among the fiercest people when they apostatized.

And Allah's words:
{Allah has promised those who believe and do righteous deeds...}
(continues in the referenced sources).

Footnotes:

1. The phrase "for him" is an addition.
2. **Al-Ṣawāʿiq al-Muḥriqah**, p. 47.
3. The author might have used this word based on context; otherwise, it is incorrect.
4. Originally written as "so come."
5. **Ṣaḥīḥ al-Bukhārī** 2/197, **Ṣaḥīḥ Muslim** 4/1856-1857.
6. **Al-Ṣawāʿiq al-Muḥriqah**, p. 20.
7. **Kanz al-ʿUmmāl**, p. 155; **Ṣafwat al-Ṣafwah** 1/235.
8. **Jāmiʿ al-Ṣaghīr** 2/57.
9. **Ṣaḥīḥ Muslim** 4/1857, **Musnad Aḥmad** 6/106.

How was ʿAmmār ibn Yāsir? He said: *"He moved away in distress, then he returned."* This general and emphatic statement implies the apostasy of ʿ**Alī** and the Ahl al-Bayt, yet they do not claim that for themselves. This would lead to the destruction of the foundation of the religion, for its foundation is the Qurʾān and the ḥadīth. If it were assumed that all those who took from the Prophet (peace and blessings be upon him) apostatized except for a handful whose reports do not reach the level of mass transmission (tawātur), then doubt would be cast upon the Qurʾān and the ḥadīths. We seek refuge with Allah from any belief that leads to the destruction of the religion.

The atheists have taken the statements of these Rāfiḍah as evidence for themselves and said: *"How does Allah say: **{You were the best nation brought forth for mankind}** (1) when they all apostatized after the death of their Prophet except for about five or six individuals among them, due to their refusal to give precedence to **Abū Bakr** over ʿ**Alī**, who was the one appointed?"* If you look at the words of this atheist, you will find that they are the same as the words of the Rāfiḍah. Thus, these people are more harmful to the religion than the Jews and Christians.

This mistake is corrupt from multiple perspectives:

1. It necessitates the nullification of the religion and casting doubt upon it.
2. It permits the concealment of what opposes the Qurʾān.
3. It allows for the alteration of the Qurʾān.
4. It contradicts Allah's saying: **{Allah was pleased with the believers}** (2).
5. It contradicts His saying: **{Allah is pleased with them, and they are pleased with Him}** (3).
6. It contradicts His statement regarding those who believed before and after the conquest: **{And to each, Allah has promised the best}** (4).

7. It contradicts His statement regarding the Muhājirūn and the Anṣār: **{It is they who are the truthful}** (5), and **{It is they who will be successful}** (6).
8. It contradicts His saying: **{And thus We have made you a just nation so that you may be witnesses over mankind}** (7).
9. It contradicts His saying: **{You were the best nation brought forth for mankind}** (8).

There are many other verses and ḥadīths that explicitly establish the virtue of the Companions and their steadfastness in the religion. Whoever believes in something that contradicts the Book of Allah and the Sunnah of His Messenger (peace and blessings be upon him) has committed disbelief. How vile is the creed of those who believe in the apostasy of those whom Allah chose to accompany His Messenger and support His religion!

The Claim That the Qurʾān Is Incomplete

Among their claims in their books of ḥadīth and theology is that ʿ**Uthmān** (may Allah be pleased with him) omitted parts of the Qurʾān. They assert that in Sūrat **Alam Nashraḥ** (al-Sharḥ), after Allah's statement: **{And We raised high for you your mention}** (9), there was originally the phrase *"and ʿAlī, your son-in-law."* They claim that ʿ**Uthmān** removed it out of envy over the shared status of being the Prophet's son-in-law.

They also say that Sūrat **al-Aḥzāb** was originally as long as Sūrat **al-Anʿām**, but ʿ**Uthmān** omitted from it what referred to the merits of the close relatives of the Prophet (10). It is said that in recent times, they have published two sūrahs, claiming that they were part of the Qurʾān that ʿ**Uthmān** concealed. Each of these sūrahs is about the length of a whole part (juzʾ), and they have appended them to the end of the Muṣḥaf. They have named one of them **Sūrat al-Nūrayn** and the other **Sūrat al-Walāyah** (11).

This claim necessitates the disbelief of the Companions—including ʿ**Alī**—since they all accepted it. It carries the same corrupt implications as the previous claims, such as contradicting Allah's statement: **{Falsehood cannot approach it from before it or from behind it}** (12).

References:

1. Sūrat Āl ʿImrān, 110.
2. Sūrat al-Fatḥ, 18.
3. Sūrat al-Māʾidah, 119.
4. Sūrat al-Nisāʾ, 95.
5. Sūrat al-Ḥujurāt, 15.
6. Sūrat al-Baqarah, 5.
7. Sūrat al-Baqarah, 143.
8. Sūrat Āl ʿImrān, 110.
9. Sūrat al-Sharḥ, 4.
10. *Faṣl al-Khiṭāb*, 180; *Baṣāʾir al-Darajāt* from al-Ḥuwayzī: 5/603, 605; *al-Khuṭūṭ al-ʿArīḍah*, 12; *Mukhtaṣar al-Tuḥfah al-Ithnā ʿAshariyyah*, 31.
11. *Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb*, 180; *Tadhkirat al-Aʾimmah*, 318.

12. Sūrat Fuṣṣilat, 42.

{Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy} (1), and His statement: **{Indeed, We have sent down the Reminder, and indeed, We will be its guardian}** (2).

Whoever believes that it has not been preserved from omission or that something that is not part of it is actually part of it has committed disbelief. This would lead to the complete removal of trust in the Qurʾān, which results in the destruction of the religion. It would also require them to refrain from using it as evidence and from worshiping through its recitation due to the possibility of alteration. How vile is the statement of a people who destroy their own religion!

Al-Bukhārī narrated that **Ibn ʿAbbās** and **Muḥammad ibn al-Ḥanafiyyah** said: *"The Messenger of Allah (peace and blessings be upon him) left nothing except what was between the two covers [of the Muṣḥaf]."* (3)

The Issue of Reviling the Companions

Among their beliefs is the obligation to curse the Companions, especially the first three Caliphs. We seek refuge with Allah from this. They have narrated in their authoritative books from a follower of **Hishām al-Aḥwal** that he said:

*"One day, I was with **Abū ʿAbd Allāh Jaʿfar ibn Muḥammad** when a tailor from among his followers came to him, carrying two shirts. He said: 'O son of the Messenger of Allah, I stitched one of them, and with every stitch, I proclaimed the greatness of Allah (Allāhu Akbar). And I stitched the other one, and with every stitch, I cursed **Abū Bakr** and **ʿUmar** (may Allah be pleased with them). Then I vowed to give you whichever one you preferred. Take whichever one you like and return the other to me.' **Al-Ṣādiq** said: 'I prefer the one that was completed with the cursing of Abū Bakr and ʿUmar. Return to yourself the one that was stitched with the remembrance of Allah's greatness.'"*

Look at these lying sinners and what they attribute to the Ahl al-Bayt of disgraceful acts—far be it from them! Allah Almighty said:

{And thus We have made you a just nation so that you may be witnesses over mankind} (4).

If the Companions of the Messenger of Allah (peace and blessings be upon him) were not the just ones, then who else could be? Allah also said:

{You were the best nation brought forth for mankind} (5).

If his Companions were not among the best, then who else could be? He also said:

{And the first forerunners among the Muhājirūn and the Anṣār and those who followed them with excellence—Allah is pleased with them, and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great success} (6).

Whoever curses those whom Allah is pleased with has waged war against Allah and His Messenger. Allah also said:

{Certainly was Allah pleased with the believers when they pledged allegiance to you under the tree} (7).

How can anyone curse those whom their Lord was pleased with and chose?

He also said:

{Muḥammad is the Messenger of Allah, and those with him are harsh against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and His pleasure. Their mark is on their faces from the trace of prostration} (8).

How can one curse those whom their Lord has praised?

Allah also said:

{Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterward and fought. But to all, Allah has promised the best reward} (9).

How can anyone curse someone whom their Lord has promised Paradise?

Allah also said regarding the poor Muhājirūn:

{For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger—those are the truthful} (10).

And regarding the Anṣār:

{It is they who will be successful} (11).

The Qurʾān is filled with the praise of the Companions (may Allah be pleased with them). Whoever curses them has opposed Allah's command to honor them. Whoever holds an evil belief about all of them or the majority of them has belied Allah's statements about their completeness and virtues. Whoever belies Allah is a disbeliever.

The Messenger of Allah (peace and blessings be upon him) said:

"The stars are a safeguard for the sky; when the stars disappear, what is promised to the sky will occur. I am a safeguard for my Companions; when I go, what is promised to my Companions will occur. And my Companions are a safeguard for my nation; when my Companions go, what is promised to my nation will occur." (12)

This was narrated by **Muslim** (13).

It has been authentically reported from the Messenger of Allah (peace and blessings be upon him):

"The best of my nation is my generation, then the second, then the third. The best of my nation is its first and last, while there will be turbidity in the middle." (14)

This was narrated by **al-Ḥākim** and **al-Tirmidhī** (15).

It has also been authentically reported from him (peace and blessings be upon him) that Allah grants people success through the blessings of the Companions.

Abū Saʿīd narrated that the Messenger of Allah (peace and blessings be upon him) said:

"Do not revile my Companions. By the One in whose hand is my soul, if one of you were to spend the equivalent of Mount Uḥud in gold, it would not reach a handful of what they spent or even half of it." (16)

This was narrated by **Muslim** (17) and others.

ʿ**Umar** (may Allah be pleased with him) said:

"Do not curse the Companions of Muḥammad (peace and blessings be upon him), for the standing of any one of them for an hour is better than the lifetime of any of you." (18)

This was narrated by **Ibn Mājah** (19).

References:

1. Sūrat Fuṣṣilat, 42.
2. Sūrat al-Ḥijr, 9.
3. Ṣaḥīḥ al-Bukhārī, 3/165.
4. Sūrat al-Baqarah, 143.
5. Sūrat Āl ʿImrān, 110.
6. Sūrat al-Tawbah, 100.
7. Sūrat al-Fatḥ, 18.
8. Sūrat al-Fatḥ, 29.
9. Sūrat al-Ḥadīd, 10.
10. Sūrat al-Ḥashr, 8.
11. Sūrat al-Aʿrāf, 8.
12. Muslim: *Faḍāʾil al-Ṣaḥābah* (2531); Aḥmad (4/398).
13. *Ṣaḥīḥ Muslim*, 4/1961.
14. Al-Bukhārī: *Manāqib* (3650); Muslim: *Faḍāʾil al-Ṣaḥābah* (2535); al-Tirmidhī: *al-Fitan* (2221, 2222); al-Nasāʾī: *al-Aymān wa al-Nudhūr* (3809); Abū Dāwūd: *al-Sunnah* (4657); Aḥmad (4/426, 4/427, 4/436, 4/440).
15. *Sunan*, 600-501; *al-Fatḥ al-Kabīr*, 2/99.
16. Muslim: *Faḍāʾil al-Ṣaḥābah* (2540); Ibn Mājah: *al-Muqaddimah* (161).
17. *Ṣaḥīḥ Muslim*, 4/1967-1968.
18. Ibn Mājah: *al-Muqaddimah* (162).
19. *Sunan Ibn Mājah*, 1/57.

It has been authentically reported that the Prophet ﷺ said:

"Perhaps Allah looked upon the people of Badr and said: 'Do whatever you wish, for Paradise has been guaranteed for you,' or 'I have forgiven you.'" **(Al-Bukhari: 3/706).**

It has also been authentically reported that the Prophet ﷺ said:

"No one who was present at Hudaybiyyah will enter the Fire, if Allah wills." **(Sunan At-Tirmidhi: 5/695).** In **Sahih Muslim: 4/1942**, it is narrated as: *"None of the people of the tree [who pledged allegiance] will enter the Fire, if Allah wills."*

Furthermore, it has been reported through chains of transmission, some of which include narrators from the **Sahih collections**, that the Prophet ﷺ said:

"Do not revile my Companions. May Allah curse those who revile my Companions." **(Majmaʿ Az-Zawāʾid: 10/21).**

Additionally, it has been narrated through chains of transmission, some of which are deemed **ḥasan (good)**, that **Ibn Abbas** said:

*"I was with the Prophet ﷺ while **Ali (may Allah be pleased with him)** was also present. The Prophet ﷺ said: 'O Ali, there will be a people in my nation who will falsely claim love for the Ahlul Bayt. They will have a derogatory label and will be called **Rafidah**. Fight them, for they are polytheists.'"* **(Majmaʿ Az-Zawāʾid: 10/22, As-Sārim Al-Maslūl: 587-588, As-Sawāʿiq Al-Muḥriqa: 5).**

There is **mutawatir (mass-transmitted)** evidence from the Prophet ﷺ indicating the **excellence of the Companions (may Allah be pleased with them),** particularly the **Rightly Guided Caliphs**. The praises of each of them are well-known, even reaching the level of **tawātur**, as the reports come from groups of narrators whose agreement upon a lie is impossible. The collective body of these narrations provides **definitive knowledge** regarding the excellence of the Companions and the virtue of the Caliphs.

Thus, if one acknowledges that **numerous Qur'anic verses affirm their virtue** and **mass-transmitted hadiths explicitly state their excellence**, then whoever **believes that they were corrupt or that most of them apostatized from Islam**—or **believes that reviling them is correct or permissible, or actually reviles them while believing in its correctness or permissibility—has committed disbelief in Allah and His Messenger**. This is because such a belief contradicts what has been **definitively** reported from Allah and His Messenger regarding their virtues.

Anyone who **denies** what has been **certainly** reported from the Prophet ﷺ has committed **disbelief**. Ignorance of **definitive, mass-transmitted knowledge is not an excuse**, and interpreting or distorting it **without a valid reason** does not benefit one. This is similar to someone denying the obligation of the five daily prayers **out of ignorance**, as such a person is deemed a **disbeliever**. Likewise, if someone **misinterprets** them in a way contrary to their known meaning, they have committed **disbelief**.

The knowledge that **the Qur'anic texts and hadiths convey regarding the virtues of the Companions is definitive**. If someone reviles **certain** Companions—such as the Rightly Guided Caliphs—and **believes that reviling them is correct or permissible, they have**

committed disbelief because they are denying what has been definitively proven from the Prophet ﷺ. Whoever **denies** what has been **definitively** established from the Messenger of Allah ﷺ is a **disbeliever**.

If one reviles them **without believing in the correctness or permissibility of such revilement**, then they have committed **open wickedness (fisq)**, as **reviling a Muslim is an act of wickedness**. Some scholars have even ruled that **reviling Abu Bakr and Umar (may Allah be pleased with them both) is outright disbelief, regardless of the intention**—and Allah knows best.

If someone reviles a **Companion** whose virtue **is not mass-transmitted**, then the apparent ruling is that the reviler is a **wicked sinner**, unless their revilement stems from the fact that the individual was a **Companion of the Messenger of Allah** ﷺ. If that is the case, then the reviler has committed **disbelief**.

Most **Rafidah**—who curse the Companions, especially the **Caliphs**—believe that reviling them is **correct, permissible, and even obligatory**, as they consider it an **act of religious devotion** and **seek closeness to Allah through it**. **What a misguidance!** How lost are the minds of people who seek closeness to Allah through actions that bring about **the loss of their religion! Allah is the ultimate protector.**

The Issue of Taqiyyah (Concealment of Belief)

Among their false doctrines is their belief in the **obligation of taqiyyah (dissimulation)**. They narrate from **Jaʿfar As-Sadiq (may Allah be pleased with him)** that he said:

"Taqiyyah is my religion and the religion of my forefathers." **(Al-Kāfi by Al-Kulaynī: 2/219)**—a book that, for them, holds the same status as **Al-Bukhari** holds for us. **May Allah absolve Jaʿfar As-Sadiq from this falsehood!**

Some of them have even **misinterpreted** the verse:

"Indeed, the most honored of you in the sight of Allah is the most righteous among you." *(Surah Al-Hujurat: 13)*

as meaning **“the one who practices the most taqiyyah and fears people the most.” (See Al-Iʿtiqādāt by Ibn Bābawayh, Chapter on Taqiyyah).**

Yet, the Prophet ﷺ said:

"Whoever interprets the Qur'an based on his own opinion has committed disbelief." **(I have not found this exact narration in the sources available to me).**

Their scholars also narrate from **one of their trusted figures** that he said:

***"**Jaʿfar As-Sadiq (may Allah be pleased with him) once spent the night at our home in a private gathering where only those whose loyalty to Shi'ism was unquestionable were present. He got up for **Tahajjud**, performed **wudu** by **wiping over his ears and washing**

his feet, then prayed **prostrating on a mat, folding his hands** [in prayer]. We began to wonder whether this might actually be the correct way [of worship].

Then, suddenly, we heard a loud cry. A man threw himself at **Jaʿfar's** feet, kissing them, weeping, and seeking forgiveness. When asked what had happened, he said..."

The Caliph and the pillars of his state doubt you, and I was among them. So, I committed myself to investigating your doctrine. I took advantage of the opportunity for a long time until, on this night, I managed to enter the house and hide without anyone noticing me. Praise be to Allah, who has removed this doubt from me and improved my belief in you, O son of the daughter of the Messenger of Allah, peace and blessings be upon him. I am no longer left with my former bad opinion." The shaykh said, "So we knew that Allah does not hide anything from the infallible, and we knew that this was an act of *taqiyyah* from him." End quote.

The understanding derived from their words is that *taqiyyah* for them means concealing the truth, abandoning obligations, or committing prohibitions out of fear of people. And Allah knows best. Look at the ignorance of these liars! They have built upon this cursed *taqiyyah* claims such as that *Ali* concealed the explicit designation of his caliphate, that he pledged allegiance to the three caliphs out of fear, that he did not ensure *Fatimah* received her rightful inheritance, that he did not confront *Umar* when he allegedly usurped his daughter from *Fatimah*, and other such matters. They say he did this out of *taqiyyah*—may Allah disgrace them!

Numerous reports have been transmitted from *Ali* and his family, disavowing *taqiyyah*. The *Rafidah* fabricated this upon them to propagate their false doctrine. This would necessitate that the words and actions of the Imams of Ahl al-Bayt cannot be trusted, as they might have spoken or acted out of *taqiyyah*.

If they claim that the phrase "and the religion of my forefathers" refers to the Prophet, peace and blessings be upon him, and those after him, then they have thereby permitted the notion that he did not deliver what Allah commanded him to deliver due to fear of people, and that he contradicted Allah's command in his words and actions due to fear of them. This would imply that his prophethood cannot be trusted—Allah is far above such a claim! Whoever attributes this to him has diminished his status, and diminishing the status of the Prophets is disbelief. How vile is the statement of those whose words lead to diminishing the status of their own Imams, whom they claim to revere as infallible!

The Issue of Their Slandering of *Aisha*, May Allah Be Pleased with Her, the One Who Was Exonerated

Among their fabrications is their accusation against *Aisha*, the pure and exonerated, regarding that which they claim about her. This has become widespread among them in these times, as has been reported.

Allah, Exalted is He, says:

"Indeed, those who came with the slander are a group among you. Do not think it is bad for you; rather, it is good for you. For every person among them is what he has earned of the sin, and for the one who took the greatest part of it, there is a great punishment. Why, when you heard it, did not the believing men and believing women think good of their own and say, 'This is an obvious lie'? Why did they not bring four witnesses to it? Since they did not bring the witnesses, they are, in the sight of Allah, the liars. And if it were not for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for what you indulged in by a great punishment. When you received it with your tongues and said with your mouths that of which you had no knowledge, and you thought it was insignificant while it was, in the sight of Allah, great. And why, when you heard it, did you not say, 'It is not for us to speak of this. Exalted are You; this is a great slander'? Allah warns you never to return to the like of it, if you should be believers. And Allah makes clear to you the verses, and Allah is Knowing and Wise. Indeed, those who like that immorality should spread among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows, while you do not know. And if it were not for the favor of Allah upon you and His mercy, and that Allah is Kind and Merciful..." (Surah *an-Nur*, 24:11-21).

And He, the Exalted, says:

"Indeed, those who accuse chaste, unaware, believing women are cursed in this world and the Hereafter, and they will have a great punishment, on the Day when their tongues, their hands, and their feet will testify against them for what they used to do. That Day, Allah will pay them in full their deserved recompense, and they will know that Allah is the clear truth. Evil women are for evil men, and evil men are for evil women, and good women are for good men, and good men are for good women. Those are innocent of what they say; for them is forgiveness and a noble provision." (Surah *an-Nur*, 24:23-26).

Abd al-Razzaq, *Ahmad*, *Abd ibn Humayd*, *al-Bukhari*, *Ibn Jarir*, *Ibn al-Mundhir*, *Ibn Abi Hatim*, *Ibn Mardawayh*, and *al-Bayhaqi* in *Shu'ab al-Iman* all narrated from *Aisha*, may Allah be pleased with her, that she is the exonerated one intended by these verses.

Sa'id ibn Mansur, *Ahmad*, *al-Bukhari*, *Ibn al-Mundhir*, and *Ibn Mardawayh* also narrated from *Umm Ruman*, may Allah be pleased with her, what indicates that *Aisha* is the one meant by these verses.

Al-Bazzar and *Ibn Mardawayh* transmitted with a sound chain from *Abu Hurayrah* something that aligns with what was mentioned above.

Ibn Mardawayh and *al-Tabarani* narrated from *Ibn Abbas*, may Allah be pleased with him, similar to what has been mentioned.

Al-Tabarani and *Ibn Mardawayh* narrated from *Ibn Umar*, may Allah be pleased with them both, statements corresponding to the previous ones.

Ibn Mardawayh and *al-Tabarani* narrated from *Abu Iyas al-Ansari* words that confirm what was stated earlier.

Ibn Abi Hatim and *al-Tabarani* narrated from *Sa'id ibn Jubayr* similar reports.

Al-Tabarani narrated from *al-Hakam ibn 'Utaybah* in agreement with the previous reports.

It has also been narrated from *Abdullah ibn al-Zubayr* similar reports.

Additionally, it has been narrated from *Urwah ibn al-Zubayr*, *Sa'id ibn al-Musayyib*, *Alqamah ibn Waqqas*, *Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud*, and *Amrah bint Abdurrahman*, all in agreement with what has been previously mentioned.

And ʿ**Abdullāh ibn Abī Bakr ibn Ḥazm**, **Salama ibn** ʿ**Abd al-Raḥmān ibn** ʿ**Awf**, **al-Qāsim ibn Muḥammad ibn Abī Bakr**, **al-Aswad ibn Yazīd**, ʿ**Abbād ibn** ʿ**Abdullāh ibn al-Zubayr**, **Miqsam, the freed slave of Ibn** ʿ**Abbās**, and others narrated from ʿ**Ā**ʾ**isha**, may Allah be pleased with her, similarly. That she is the exonerated one intended in these verses is well known, rather it is mutawātir.

Now that you understand this, know that whoever accuses her of immorality while believing that she was the wife of the Messenger of Allah, peace and blessings be upon him, and that she remained in his wedlock after this alleged immorality, has committed an obvious lie, earned sin, and deserved punishment. He has harbored ill thoughts about the believers, is a liar, has done something he thought was insignificant while it is, in the sight of Allah, a grave matter, and has accused the household of the Prophet of wrongdoing. This accusation necessitates a deficiency in the Prophet, peace and blessings be upon him, and whoever deems him deficient has, in effect, deemed Allah deficient. And whoever deems Allah and His Messenger deficient has disbelieved. By this action, he has left the fold of the believers, followed the steps of Satan, and is cursed in this world and the Hereafter. He has also belied Allah in His statement:

"The good women are for the good men." (Surah al-Nūr: 26)

And whoever belies Allah has disbelieved.

If someone accuses her while claiming that she was not his wife or did not remain in his wedlock after this alleged immorality—if we say that it is definitively established that she is the one intended in these verses, as is apparent—then accusing her carries the same reprehensible consequences mentioned earlier.

In summary, accusing her in any way necessitates denying Allah's statement affirming her innocence from what the accuser claims. Some of the scholars have said:

"As for accusing her now, it is disbelief and apostasy, and mere flogging is not sufficient, for it constitutes a denial of seventeen verses from the Book of Allah, as has been mentioned. Therefore, the accuser must be executed as an apostate. The Prophet, peace and blessings be upon him, only sufficed with flogging those who accused her in his time because the Qur'an had not yet been revealed concerning her case, so they had not belied the Qur'an. But now, accusing her entails denying the Qur'an. Should we not reflect on Allah's words: ***'Allah warns you never to repeat the like of it, if you are believers.'*** *(Surah al-Nūr: 17)? And whoever denies the Qur'an is a disbeliever and has no recourse except the sword and execution."* End quote.

This does not contradict Allah's statement:

"Allah sets forth an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants, but they betrayed them, so they could not avail them against Allah at all." (Surah al-Taḥrīm: 10)

For it has been narrated by ʿ**Abd al-Razzāq**, **al-Firyābī**, **Saʿīd ibn Manṣūr**, ʿ**Abd ibn Ḥumayd**, **Ibn Abī al-Dunyā** in *al-Ṣamt*, **Ibn Jarīr**, **Ibn al-Mundhir**, **Ibn Abī Ḥātim**, and **al-Ḥākim**, who authenticated it, through multiple chains from **Ibn** ʿ**Abbās**, may Allah be pleased with him, that regarding Allah's words:

"But they betrayed them,"

the betrayal of Noah's wife was that she would tell the people that he was insane, and the betrayal of Lot's wife was that she would point out his guests to their aggressors. That was their betrayal.

Ibn ʿ**Asākir** narrated from **Ashras**, who attributed it to the Prophet, peace and blessings be upon him, that he said:

"No wife of a prophet ever committed adultery."

Ibn Jarīr narrated from **Mujāhid**:

"It is not befitting for the wife of a prophet to be unchaste."

Whoever accuses the pure, righteous, and virtuous Mother of the Believers—the wife of the Messenger of the Lord of the Worlds, peace and blessings be upon him, in this world and the Hereafter, as is authentically proven—then he is akin to ʿ**Abdullāh ibn Ubayy ibn Salūl**, the head of the hypocrites. And the sentiment of the Messenger of Allah, peace and blessings be upon him, would be:

"O assembly of Muslims, who will excuse me regarding the man who has offended me concerning my family?" (Bukhārī: 3/28, 718)

Allah the Exalted says:

"Indeed, those who offend Allah and His Messenger—Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment. And those who harm believing men and believing women for something they did not commit have certainly borne a slander and manifest sin." (Surah al-Aḥzāb: 57-58)

Where then are the supporters of His religion, to rise and say: *"We excuse you, O Messenger of Allah!"* and to take up their swords against these wretched ones who belie Allah and His Messenger, offend them, and harm the believers, so they annihilate them and seek nearness to Allah through it? By this, they would deserve the intercession of the Messenger of Allah, peace and blessings be upon him.

O Allah, we dissociate ourselves before You from the words of these outcast individuals.

The Issue of Declaring Those Who Fought ʿAlī as Disbelievers

Among their views is declaring as disbelievers those who fought against ʿ**Alī**, may Allah be pleased with him. By this, they mean ʿ**Āʾisha**, **Ṭalḥa**, **al-Zubayr**, their supporters, as well as **Muʿāwiya** and his followers. However, it is mutawātir from the Prophet, peace and blessings be upon him, that he affirmed the faith of these individuals, and that some of them were even given the glad tidings of Paradise. To declare them disbelievers is to deny this. And if such denial does not render them disbelievers, then at the very least it renders them sinful, which suffices as a loss in their trade.

Their Disrespect Towards the Names of the Companions

Another of their practices is their disrespect toward the names of the **Companions**, particularly the ten promised Paradise. This is well established.

(Tafsīr al-Qummī: 1/214.)

From the Prophet, peace and blessings be upon him, there is what indicates the obligation to revere and honor them, and Allah Almighty has guided to this in various places in His Book. It follows that those who dishonor them thereby deem them deserving of such dishonor in their view. And whoever believes something that necessitates dishonoring them has belied the Messenger of Allah, peace and blessings be upon him, regarding what he has definitively conveyed about the obligation to honor and revere them. And whoever belies him in what is definitively established from him has disbelieved.

One of the astonishing things is that they avoid naming their children after the Companions but name them after dogs—how far they are from correctness! And how closely they resemble the people of misguidance and punishment!

The Claim of Caliphate Being Limited to Twelve

Another of their claims is that the caliphate is confined to twelve individuals, asserting that this is established by explicit designation and clear insight from those before them.[1] However, this claim is baseless, devoid of evidence, and includes falsehood. Its invalidity is so evident that it needs no elaboration.

By this claim, they aim to invalidate the caliphate of others besides them.[2] This involves denying the texts that affirm the caliphate of the Rightly Guided Caliphs and the Quraysh's leadership.

The Claim of Infallibility for the Twelve Imams

Another of their beliefs is the assertion that infallibility is necessary for the twelve Imams, based on their claim that infallibility is a condition for the imamate.[3] The falsehood of this is even more apparent.

Their belief in this necessitates that these twelve Imams share the attribute of infallibility with the prophets.[4] If we say that infallibility is exclusive to the prophets and is not required for anyone else, then ascribing it to the Imams is a grave transgression.

In *al-Tajrīd*,[1] it is stated: ***"The Imam is a means of divine guidance; therefore, appointing him is an obligation upon Allah to fulfill this purpose."***

Its commentator[2] said: ***"There is disagreement over whether the Imam must be infallible. The Imamiyyah and the Ismāʿīliyyah affirm this necessity, while others oppose it."***

Then, in the main text, it is stated regarding the impossibility of an infinite regress: ***"This necessitates the infallibility of the Imam,"*** and so forth.

Clearly, their claim of infallibility for their Imams is among their fabrications and lies, for there is no evidence for it from the Book of Allah, the Sunnah, consensus, sound analogy, or reason. **May Allah destroy them; how deluded they are!**

The Virtue of Imām ʿAlī, May Allah Be Pleased with Him

Among their claims is what **Ibn al-Muṭahhar al-Ḥillī**[3] said:

"The Imamiyyah unanimously agree that ʿAlī, after our Prophet, is superior to the prophets who are not of the Five Great Ones (Ulū al-ʿAzm). As for his superiority over them, there is disagreement, and I am among those who hesitate in this, as are the Imams from his progeny."

Al-Ṭūmūsī stated in his *Tajrīd*:[4]

"ʿAlī is superior to the Companions due to his extensive striving (in jihad), and due to the miracles that appeared through him, his unique closeness and brotherhood with the Prophet, the obligation to love and support him, and his equality with the prophets." End quote.

The commentator[5] added:

"This is supported by the statement of the Prophet, peace and blessings be upon him: 'Whoever wishes to look at Ādam in his knowledge, Nūḥ in his piety, Ibrāhīm in his forbearance, Mūsā in his reverence, and ʿĪsā in his devotion, let him look at ʿAlī ibn Abī Ṭālib.'"

Thus, they argue that this necessitates his equality with the prophets in their attributes. End quote.

However, the authenticity of this narration is questionable. And even if we assume its authenticity, it does not imply equality, for sharing certain attributes does not necessitate absolute equivalence, as is self-evident.

Whoever believes that anyone other than the prophets is superior to them or equal to them has committed disbelief. This has been reported as a consensus by multiple scholars.

What good is there in a people whose belief leads to their own disbelief?

The Denial of Descendants from Ḥasan, May Allah Be Pleased with Him

Another of their claims is that **al-Ḥasan ibn ʿAlī** left no progeny, that his lineage has ceased, and that there is no surviving male descendant from his line. This belief is widespread among them and unanimously agreed upon by them, requiring no further proof—such is what has been said.

Some among them even claim that all the **Ḥasani Sayyids** are impostors.

By this claim, they sought to confine the imamate to the descendants of **al-Ḥusayn** alone, then limit it further to twelve individuals, thereby invalidating the leadership of those from **the descendants of al-Ḥasan** who rose to call to Islam.

Yet, these descendants were known for their excellence, status, fulfillment of the conditions of leadership, the people's pledge of allegiance to them, and the authenticity of their lineage. Their vast knowledge was such that they all reached the level of absolute ijtihād.

May Allah destroy them; how deluded they are!

Consider these adversaries of **the Prophet's Household**, who offend the Messenger of Allah, peace and blessings be upon him, and **Fāṭima** by denying the lineage of those whose descent from **al-Ḥasan**, may Allah be pleased with him, is definitively established.

The existence of his descendants is **mutawātir** and undeniable to anyone with insight. The Prophet, peace and blessings be upon him, counted slander against noble lineages as one of the practices of **Jāhiliyyah**.

Moreover, there are narrations indicating that **the Mahdī** will be from the lineage of **al-Ḥasan**, may Allah be pleased with him, as recorded by **Abū Dāwūd** and others.[2]

---

[1] This phrase appears in the original text, meaning: *"They claim this to be by explicit designation."* (*Minhāj al-Karāmah: 78.*)
[2] *Minhāj al-Karāmah: 194.*
[3] *See: al-Kāfī: 84-93.*
[4] *Minhāj al-Karāmah: 193.*
[5] *Sharḥ al-Tajrīd, folio 150.*
[6] *Same source, folio 151.*
[7] *See: Mukhtaṣar al-Taḥfah: 100.*
[8] *Sharḥ al-Tajrīd, folio 162.*
[9] *Sharḥ al-Tajrīd, folio 164.*
[10] *Narrations about al-Mahdī in Abū Dāwūd: 4/505-506.*

Their Dispute Regarding Whether Others Will Be Released from the Fire

Among their beliefs is what **al-Ḥillī** stated in his commentary on *al-Tajrīd*:[1]

"The Imāmiyyah scholars have differed regarding non-Twelver Islamic sects: will they be released from the Fire and enter Paradise, or will they remain therein eternally? The majority hold the latter view, while a small group holds the former. Ibn Nawbakht[2]

said: 'They will be released from the Fire but will not enter Paradise; rather, they will remain on al-Aʿrāf (a barrier between Paradise and Hell).'" End quote.

This is based on their belief that **Ahl al-Sunnah** are either disbelievers or sinners, along with their belief that a sinner will never leave the Fire. This directly contradicts what has been authentically reported from the Prophet, peace and blessings be upon him, regarding the release of sinful monotheists from Hell, as well as the narrations concerning the virtue of the **sawād al-aʿẓam** (the vast majority), who are **Ahl al-Sunnah**.

It has been authentically established that the **Companions** and the best of the **Followers** adhered to the creed of **Ahl al-Sunnah**. Their claim resembles that of the **People of the Book**, who said:

"None shall enter Paradise except he who is a Jew." (Al-Baqarah: 111)

Similarly, these people say with their tongues: "None shall enter Paradise except those who are **Rāfiḍīs**."

Look at how they fabricate lies against Allah! Rather, their very deeds necessitate their deprivation from it.

Their Opposition to Ahl al-Sunnah

Another of their traits is that they have made opposition to **Ahl al-Sunnah wa al-Jamāʿah**, who follow what the Messenger of Allah, peace and blessings be upon him, and his **Companions** adhered to, the very **foundation** of salvation.

As a result, whatever **Ahl al-Sunnah** do, they abandon it; and whatever **Ahl al-Sunnah** abandon, they do. By this, they have **completely exited the religion**, for **Satan has deceived them and filled them with delusions**.

They claim that this opposition is a sign that they are the **saved sect**.[1]

However, the Prophet, peace and blessings be upon him, said:

"The saved sect is the sawād al-aʿẓam (the great majority) and those who follow what I and my Companions are upon."[2] [3]

Thus, one should examine the sects, their beliefs, and their actions. Whatever aligns with the **Prophet, peace and blessings be upon him, and his Companions** is the **saved sect**.

Ahl al-Sunnah are those who **truly** follow the Prophet's teachings and the legacy of his Companions, as is evident to anyone who is fair-minded and looks with the eye of truth.

They are **more deserving of being the saved sect**, and the **signs of salvation** are apparent in them, as they remain steadfast upon the religion **without distortion**.

Their creed is widespread, their strength is evident in most lands, and among them are **renowned scholars, hadith experts, saints, and the righteous**.

Meanwhile, divine **favor has been withdrawn from the Rāfiḍah**, as no one has ever heard of a saint among them.

The Doctrine of al-Rajʿah (Return to Life Before the Resurrection)

Among their misguided beliefs is what **Muḥammad ibn Bābawayh al-Qummī**[5] stated in his treatise on beliefs, under the topic of **faith in al-Rajʿah**:

"The Imāms, peace be upon them, have said: 'Whoever does not believe in our return (al-rajʿah) is not from us.'"

All their scholars adhere to this view.

They claim that the **Prophet, peace and blessings be upon him, ʿAlī, may Allah be pleased with him, and the Twelve Imāms** will be resurrected in the end times. This will occur **after the emergence of the Mahdī** and **after his killing of the Dajjāl**.

Additionally, they claim that the first three Caliphs, along with those who killed the Imāms, will also be resurrected.

The **Prophet, peace and blessings be upon him, will execute the Caliphs as a legal punishment**, and the murderers of the Imāms will be executed in retribution. They will **crucify the oppressors**, beginning with the **crucifixion of Abū Bakr and ʿUmar on a tree**.

Some of them claim:

- The tree will be **moist** at first but will **wither after their crucifixion**, leading many of **Ahl al-Ḥaqq (the people of truth)** astray, as they will say: "We have wronged them."
- Others claim: The tree will be **dry** at first but will **become green after their crucifixion**, leading a large group of **their lovers** to guidance.

It is said that their books mention that this tree will be a **date palm**, which will grow so tall that **people from the East and West will see it**.

They further claim:

- The world will remain for **fifty thousand years** after this event.

- Others claim it will remain for **one hundred and twenty thousand years**, with each of the Twelve Imāms ruling for **twelve thousand years**.

- Some say that **the Mahdī will rule for eighty thousand years**.

- Then **Ādam will return, followed by Shīth, then Idrīs, then Nūḥ**, and the rest of the prophets until it reaches the Mahdī.

- They claim **the world will never perish**, and **the Hereafter will never come**.

Such is what has been narrated from them. And Allah knows best.

O believer! Consider **the absurdity of these fools' beliefs**—they fabricate what is rejected by the **most basic intellect and the clearest scriptural evidence**.

Their claim necessitates rejecting **definitively established Qurʾānic verses and hadiths** that affirm **the dead will not return to this world**.

Arguing with these **fools** is a waste of time.

If they had **any intelligence**, they would not utter such nonsense that makes them the **laughingstock of children** and repulses **the ears of those with conviction**.

But **Allah has stripped them of reason and forsaken them** because of their attacks against **His most devoted allies**—a misfortune that was destined for them.

Their Addition to the Call to Prayer (Adhān)

Among their innovations in **recent times** is their **addition to the adhān, the iqāmah, and the tashahhud**...

---

[1] *Mukhtaṣar al-Taḥfah*: 207.
[2] *Mukhtaṣar al-Taḥfah*: 207.
[3] *Sūrat al-Baqarah*: 111.
[4] *Rawḍāt al-Jannāt*: 6/306.
[5] This specific wording was not found in *ʿAqāʾid Ibn Bābawayh*, but its general meaning is mentioned in *Mukhtaṣar al-Taḥfah*: 200-201.

Their Addition to the Adhān

Among their innovations in recent times is their addition to the **adhān** after the two testimonies by saying: **"ʿAlī is the wali of Allah."**

This is an **innovation** that contradicts the religion, as neither the **Book** nor the **Sunnah** has prescribed it. There is no **consensus** on it, nor any **valid analogy** that supports it.

It is also contrary to the principles of **their own sect**, so there is no need to refute it.

Their Practice of Combining Prayers

Another of their practices is their **permissibility of combining ẓuhr and ʿaṣr, and maghrib and ʿishāʾ without an excuse**.

However, **al-Tirmidhī** narrated that the **Messenger of Allah, peace and blessings be upon him, said**:

"Whoever combines two prayers without an excuse has committed a major sin."[1]

It has also been reported that **one of the signs of the Hour** is **delaying the prayer beyond its proper time**.[2]

As for what has been narrated from **Ibn ʿAbbās**, may Allah be pleased with him, regarding the combination of the two afternoon prayers and the two night prayers, it is to be **interpreted** as **delaying the first prayer until the end of its time and performing the second at the beginning of its time**. And Allah knows best.

It is said that the reason they **persistently** combine **ẓuhr with ʿaṣr** and **maghrib with ʿishā**ʾ, while **preferring to delay them**, is that they **await**[3] the **hidden Mahdī** to emerge from the **sardāb (subterranean chamber) so they may follow him in prayer**.

Thus, they **delay ẓuhr until ʿaṣr**, nearly **until sunset**. Then, when they **lose hope** in the **Imām's emergence**, and **the sun turns yellow** and is **between the horns of Satan**, they **peck** at their prayers like a **rooster pecks at food**, hastily performing **both prayers without humility or tranquility**.

They pray **individually** and **not in congregation**, then return **disappointed and at a loss**.

We ask Allah for **pardon and well-being**.

By doing this—**and by gathering on the mountain near that sardāb, crying out for the Mahdī to emerge—they have become a laughingstock for those of intellect**.

Indeed, one poet spoke well when he said:[4]

"Has the sardāb yet given birth to the one
whom, in your ignorance, you call upon ceaselessly?"

"Let oblivion befall your minds, for truly
you have added a third to the phoenix and the ghoul!"

Their Belief in the Infallibility of the Imām

Another of their false beliefs is their **requirement that the Imām be infallible** and their claim that it is **obligatory upon Allah** to never leave any time period without an **infallible Imām**.

Furthermore, they have **restricted**[1] the **number of infallible Imāms to twelve**.[2]

The **falsehood** and **contradiction** of this belief, as well as its **offensiveness toward Allah**, are too obvious to require explanation.

With this **baseless claim**, they have **abolished congregational prayer**, which is among the **greatest symbols of Islam**.

However, they themselves **have no share** in it, thus **depriving themselves of this noble honor**.

Their Endorsement of Temporary Marriage (Mutʿah)

Another of their corrupt beliefs is their **permissibility of temporary marriage (mutʿah)**.

They even claim that **it is superior to seventy permanent marriages**!

Their extreme **Shaykh, ʿAlī ibn al-ʿĀlī**, permitted a **single woman** to engage in **temporary marriage with twelve men in one night**.

If she conceives from one of them, they are to **draw lots**, and **whoever's name is chosen, the child is assigned to him**.

I say: This is **exactly like the marriages of pre-Islamic ignorance**, which were abolished by **Islamic law**, as reported in the **authentic narrations**.[3]

ʿAlī, may Allah be pleased with him, said:[4]

"The Messenger of Allah, peace and blessings be upon him, forbade temporary marriage."[1]

This was narrated by **al-Bukhārī, Muslim, and others**.[2]

Salamah ibn al-Akwaʿ, may Allah be pleased with him, said:

"The Prophet, peace and blessings be upon him, permitted temporary marriage, then prohibited it."[3]

This was narrated by **al-Bukhārī and Muslim**.[4]

Muslim also narrated from Sabrā something similar.[5]

Ibn ʿUmar said:

"The Messenger of Allah, peace and blessings be upon him, forbade us from temporary marriage."

Narrated by **al-Ṭabarānī with a strong chain of transmission**.[6]

It has also been reported that **Ibn ʿAbbās later retracted his earlier opinion** on its permissibility.[7]

Al-Ṭabarānī narrated from Abū Hurayrah, may Allah be pleased with him:

"Temporary marriage was annulled by divorce, waiting periods, and inheritance."

Its chain of transmission is **ḥasan (good)**.[8]

Ibn ʿAbbās, may Allah be pleased with him, said:

"Temporary marriage was permissible in the early days of Islam until this verse was revealed: {It has been forbidden to you…}[9]

And its confirmation in the Qurʾān is:

"…except for your wives or those whom your right hands possess."

Everything beyond this **is prohibited**.

Narrated by **al-Ṭabarānī and al-Bayhaqī**.[10]

Conclusion

Temporary marriage **was once lawful**, but then **it was abrogated** and **permanently prohibited**.

Whoever engages in it **has opened the door to fornication for himself**.

---

[1] *Sunan al-Tirmidhī*: 1/356.
[2] In the original: "Ishṭirāṭ" (condition), but the correct term should be "Ishṭirāṭ."
[3] In the margin: "They await the emergence of the Mahdī, i.e., their hidden Imām."
[4] *al-Ṣawāʿiq al-Muḥriqah*: 168.
[5] The correct wording should be: "That the Messenger of Allah…"
[6] *Majmaʿ al-Zawāʾid*: 3/465.
[7] *Sunan al-Tirmidhī*: 3/430.
[8] *Majmaʿ al-Zawāʾid*: 3/264.
[9] *Sunan al-Tirmidhī*: *Kitāb al-Nikāḥ* (1122).
[10] *Sunan al-Tirmidhī*: 3/430.

Permitting Marriage Without a Guardian and Witnesses

Another one of their practices is their **permissibility of marriage without a guardian (walī) or witnesses**, which is **nothing but fornication itself**.

Al-Ḥillī, one of their scholars, stated:

"A mature woman does not require a guardian for her marriage, nor are witnesses required in any form of marriage. Even if the couple conspire to keep it secret, the marriage is still valid."[1]

However, ʿ**Imrān ibn Ḥuṣayn narrated that the Messenger of Allah, peace and blessings be upon him, said**:

"There is no marriage except with a guardian and two just witnesses."[2]

This was narrated by **al-Shāfiʿī, al-Ṭabarānī, al-Dāraqutnī, and al-Bayhaqī**.[3]

Even though this narration is **munqaṭiʿ (disconnected)**, the **scholars affirm its ruling**.

Additionally, **Abū Mūsā reported that the Messenger of Allah, peace and blessings be upon him, said**:

"There is no marriage except with a guardian."[4]

This was narrated by **Aḥmad, Abū Dāwūd, al-Tirmidhī, Ibn Mājah, and al-Ḥākim**.[5]

Al-Ḥākim also stated that **authentic reports confirm this from the wives of the Prophet, peace and blessings be upon him**, including ʿ**Āʾishah and Zaynab bint Jaḥsh**.

He further mentioned that ʿ**Alī**, may Allah be pleased with him, said:

"There is no marriage except with a guardian and two just witnesses."

This ruling is also narrated from **Ibn ʿAbbās and others**, with a total of **thirty Companions affirming it**.[6]

ʿ**Āʾishah, may Allah be pleased with her, said that the Messenger of Allah, peace and blessings be upon him, said**:

"Any woman who marries herself off without her guardian's permission, her marriage is invalid!"[7]

This was narrated by **al-Shāfiʿī, Aḥmad, Abū Dāwūd, al-Tirmidhī, Ibn Mājah, Abū ʿAwānah, Ibn Ḥibbān, and al-Ḥākim**.[8]

Abū Hurayrah, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said:

"A woman may not marry another woman, nor may she marry herself. The one who marries herself is a fornicator."

In another wording:

"The woman who marries herself is a fornicator."

Narrated by **Ibn Mājah and al-Dāraqutnī**.[1]

ʿ**Ikrimah ibn Khālid** reported:

"A caravan gathered on the road, and a widow from among them was given in marriage by a man who was not her guardian. When this reached ʿUmar, he had both the groom and the one who conducted the marriage lashed."

Narrated by **al-Shāfiʿī and al-Dāraqutnī**.[2]

Al-Dāraqutnī also narrated from al-Shaʿbī:

"No Companion of the Prophet, peace and blessings be upon him, was stricter about marriage than ʿAlī ibn Abī Ṭālib—he would administer corporal punishment regarding it."

Narrated by **al-Shāfiʿī and al-Dāraqutnī**.[3]

Ibn Khaythamah narrated as a marfūʿ hadith:

"There is no marriage except with a guardian and two just witnesses."[4]

Abū Hurayrah narrated both as a marfūʿ (Prophetic) and mawqūf (Companion) report:

"There is no marriage except with four: a suitor, a guardian, and two witnesses."[5]

Ibn ʿAbbās, may Allah be pleased with him, said:

"The minimum requirement for marriage is four people: the groom, the one who gives her away, and two witnesses."

Narrated by **Ibn Abī Shaybah** and **authenticated by al-Bayhaqī**. It was also reported by **al-Dāraqutnī**.[6]

A similar narration is reported from ʿ**Āʾishah, may Allah be pleased with her**.

Al-Tirmidhī narrated from Ibn ʿAbbās that the Prophet, peace and blessings be upon him, said:

"Prostitutes are those women who marry themselves off without witnesses."[7]

Mālik narrated from Abū al-Zubayr that ʿUmar was presented with a marriage where the only witnesses were a man and a woman. He said:

"This is a secret marriage, and I do not approve of it. Had I prohibited it beforehand, I would have stoned them."[1]

ʿ**Abdullāh ibn al-Zubayr narrated that the Prophet, peace and blessings be upon him, said**:

"Announce marriages!"[2]

Narrated by **Aḥmad and al-Ḥākim**, who **authenticated it**.[3]

A scholar remarked[4]:

"If you have heard these numerous narrations, then it becomes clear to you that their ruling permitting marriage without a guardian or witnesses is false. And Allah knows best."

Permitting Intercourse with a Slave Woman by Mere Permission

Another of their false beliefs is their **permissibility of allowing a slave woman to be intimate with another man simply by granting permission**.

Al-Ḥillī stated:

"It is permissible for a slave owner to allow another person to engage in intimacy with his female slave, provided that he is the rightful owner and has the authority to grant such permission. The slave woman must also be permissible for the one receiving permission."

The **falsehood of this claim** is evident from **Allah's statement**:

"And those who guard their private parts, except from their wives or those their right hands possess."[5]

It is absolutely clear that such **intercourse is neither through marriage nor through ownership**, and thus, it is forbidden.

Additionally, **Allah states**:

"And do not compel your slave girls into prostitution."[6]

Permitting Marriage Between a Woman and Her Aunt

Another of their false rulings is their **permissibility of marrying a woman alongside her paternal aunt or maternal aunt**.[7]

However, it is authentically narrated that ʿ**Alī, may Allah be pleased with him, said that the Messenger of Allah, peace and blessings be upon him, forbade this**.

References

[1] *Sharāʾiʿ al-Islām*: 2/8.
[2] *Sunan al-Tirmidhī*: **Kitāb al-Nikāḥ** (1101), *Sunan Abī Dāwūd* (2085), *Sunan Ibn Mājah* (1881), *Musnad Aḥmad* (4/394, 4/413, 4/418), *Sunan al-Dārimī* (2182).
[3] *Sunan al-Dāraqutnī*: 4/227, *Sunan Abī Dāwūd*: 1/481.
[4] *Sunan al-Tirmidhī*: **Kitāb al-Nikāḥ** (1101), etc.

[5] *Ibn Mājah*: 1/605, *Sunan al-Tirmidhī*: 3/407.
[6] *al-Muṣannaf*: 4/131.
[7] *Sunan al-Tirmidhī*: 3/411.
[1] *al-Muwaṭṭaʾ*: 2/535.
[2] *Musnad Aḥmad*: 4/5.
[3] *al-Mustadrak*: 2/183.
[4] *Wasāʾil al-Shīʿah*: 7/463-464.
[5] *Surah al-Maʿārij*: 29-30.
[6] *Surah al-Nūr*: 33.
[7] *al-Lumʿah al-Dimashqiyyah*: 5/181.

The Issue of Marriage Without a Guardian and Witnesses

Among their erroneous views is their permission for marriage without a guardian or witnesses. This is, in fact, adultery itself. **Al-Ḥillī**, one of them, stated: *"The marriage of a mature woman does not require a guardian, and witnesses are not required for any form of marriage. Even if they conspire to keep it secret, it is not invalid."*[1]

ʿ**Imrān ibn Ḥuṣayn** reported that the Prophet ﷺ said: *"There is no marriage except with a guardian and two just witnesses."*[2] This was narrated by **al-Shāfiʿī, al-Ṭabarānī, al-Dāraquṭnī, and al-Bayhaqī**.[3] Although this hadith is **mursal** (disconnected), scholars uphold its ruling.

Abū Mūsā reported that the Messenger of Allah ﷺ said: *"There is no marriage except with a guardian."*[4] This was narrated by **Aḥmad, Abū Dāwūd, al-Tirmidhī, Ibn Mājah, and al-Ḥākim**.[^5] **Al-Ḥākim** stated that the narration is also authentically transmitted from the Prophet's wives ʿ**Āʾishah and Zaynab bint Jaḥsh**. He further mentioned that ʿ**Alī** reported: *"There is no marriage except with a guardian and two just witnesses."* This was also reported by **Ibn** ʿ**Abbās** and others, listing a total of thirty Companions.[^6]

ʿ**Āʾishah** (may Allah be pleased with her) narrated that the Prophet ﷺ said: *"Any woman who marries herself off without the permission of her guardian, her marriage is invalid, her marriage is invalid, her marriage is invalid."*[^7] This was narrated by **al-Shāfiʿī, Aḥmad, Abū Dāwūd, al-Tirmidhī, Ibn Mājah, Abū** ʿ**Awānah, Ibn Ḥibbān, and al-Ḥākim**.[^8]

Abū Hurayrah (may Allah be pleased with him) narrated that the Prophet ﷺ said: *"A woman may not marry (another woman off), nor may she marry herself. Only an adulteress marries herself."* In another wording: *"The one who marries herself is an adulteress."*[^9] This was narrated by **Ibn Mājah and al-Dāraquṭnī**.

ʿ**Ikrimah ibn Khālid** narrated: *"A caravan stopped on the road, and a woman among them, who had been previously married, was given in marriage by a man who was not her guardian. When this reached* ʿ*Umar, he flogged both the man who married her and the one who gave her in marriage."*[^10] This was narrated by **al-Shāfiʿī and al-Dāraquṭnī**.

Al-Shaʿbī reported: *"None of the Companions of the Prophet ﷺ were stricter about marriage than* ʿ*Alī ibn Abī Ṭālib; he used to punish those who violated its rulings."*[^11] This was narrated by **al-Shāfiʿī and al-Dāraquṭnī**.

Ibn Khaythamah narrated a **marfūʿ** (Prophetic) hadith: *"There is no marriage except with a guardian and two just witnesses."*[^12]

Abū Hurayrah narrated both **marfūʿ** and **mawqūf** (Companion's statement) versions: *"Marriage is not valid except with four: a suitor, a guardian, and two witnesses."*[^13]

Ibn ʿAbbās (may Allah be pleased with him) said: *"The minimum requirement for a valid marriage is four people: the groom, the one giving her in marriage, and two witnesses."*[^14] This was narrated by **Ibn Abī Shaybah and authenticated by al-Bayhaqī**, and it was also narrated by **al-Dāraquṭnī**.

ʿĀʾishah (may Allah be pleased with her) reported a similar narration.

Al-Tirmidhī narrated from **Ibn ʿAbbās** (may Allah be pleased with him) that the Prophet ﷺ said: *"The prostitutes are those who marry themselves off without evidence (witnesses)."*[^15]

Mālik narrated from **Abū al-Zubayr** that ʿUmar (may Allah be pleased with him) was presented with a case of a marriage that had only one male and one female witness. He said: *"This is a secret marriage, and I do not approve of it. Had I previously warned about it, I would have had them stoned."*[^16]

ʿAbdullāh ibn al-Zubayr reported that the Prophet ﷺ said: *"Announce marriages."*[^17] This was narrated by **Aḥmad and al-Ḥākim**, who authenticated it.[^18]

Some scholars have stated: *"If you have heard the narrations we have presented, then you should realize the invalidity of their view permitting marriage without a guardian or witnesses. And Allah knows best."*

The Issue of Permitting Intercourse with a Slave Woman Through Permission

Among their erroneous views is their permission for a man to have intercourse with a slave woman simply by being granted permission. **Al-Ḥillī** stated: *"It is permissible to allow another person to have intercourse with a slave woman, provided that the one permitting it is the legal owner, has the authority to make such a decision, and that the slave woman is not forbidden to the recipient of permission."*[^19]

The clear refutation of this falsehood lies in the verse:

> *"And those who guard their chastity, except with their wives or those their right hands possess."* (Qur'an 70:29-30)

It is absolutely certain that this situation does not fall under marriage or lawful ownership. Additionally, Allah states:

> *"And do not compel your slave girls into prostitution."* (Qur'an 24:33)

The Issue of Combining a Woman and Her Paternal or Maternal Aunt in Marriage

Among their erroneous views is their permission to marry a woman alongside her paternal aunt or maternal aunt. ʿ**Alī** (may Allah be pleased with him) reported that the Prophet ﷺ said: *"A woman should not be married alongside her paternal aunt, nor should a paternal aunt be married alongside her niece. A woman should not be married alongside her maternal aunt, nor should a maternal aunt be married alongside her niece. Neither the younger over the elder, nor the elder over the younger."*[^20] This was narrated by **al-Bazzār**.[^21]

Ibn ʿAbbās (may Allah be pleased with him) reported a similar narration from the Prophet ﷺ: *"Do not marry a woman alongside her paternal aunt."*[^22] This was narrated by **Aḥmad, Abū Dāwūd, al-Tirmidhī, and Ibn Ḥibbān**. **Ibn ʿAbbās** also reported that the Prophet ﷺ said: *"If you do this, you will sever your family ties."*[^23]

Ibn Mājah narrated a similar report from **Abū Saʿīd**.[^24] **Ibn Ḥibbān** narrated a similar report from **Ibn ʿUmar**.[^25]

Abū Hurayrah narrated a similar hadith in **Abū Dāwūd, al-Tirmidhī, and al-Nasāʾī**.[^26]

Jābir narrated a similar hadith in **Aḥmad, al-Bukhārī, al-Tirmidhī, and al-Nasāʾī**.[^27]

All of these are **marfūʿ** reports. **Ibn ʿAbd al-Barr** stated that there is a consensus on the prohibition of this.[^28]

References

1. *Sharāʾiʿ al-Islām* 2/8.
2. *Al-Tirmidhī (1101), Abū Dāwūd (2085), Ibn Mājah (1881), Aḥmad (4/394, 4/413, 4/418), al-Dārimī (2182).*
3. *Sunan al-Dāraquṭnī 4/227, Sunan Abī Dāwūd 1/481.*
4. *Al-Tirmidhī (1101), Abū Dāwūd (2085), Ibn Mājah (1881), Aḥmad (4/394, 4/413, 4/418), al-Dārimī (2182).*
5. *Ibn Mājah: 1/621.*
6. *Majmaʿ al-Zawāʾid: 3/263.*
7. *Al-Nasāʾī: 6/80, Sunan Abī Dāwūd: 1/476.*
8. *Al-Nasāʾī: 6/81, Al-Bukhārī: 3/245.*
9. *Sabil al-Salām: 3/124.*
10. *In the original: "Rāfiḍah."*
11. *Al-Mukhtaṣar al-Nāfiʿ: 196, Sharāʾiʿ al-Islām: 2/7.*
12. *Sūrat al-Baqarah, verse: 223.*
13. *Sunan Abī Dāwūd: 2/498; see also Zād al-Maʿād: 3/148.*
14. *Man Lā Yaḥḍuruhu al-Faqīh: 1/16.*

15. *Sūrat al-Naḥl, verse: 44*
16. *Ṣaḥīḥ Muslim: 1/232*
17. *Sunan Abī Dāwūd: 1/36, Sunan al-Nasāʾī: 69*
18. *Ṣaḥīḥ al-Bukhārī: 1/43, Sunan Ibn Mājah: 1/154.*
19. *Wasīlat al-Najāt: 2/371.*
20. *Sunan Ibn Mājah: 1/652.*

The Issue of Triple Divorce Before Consummation

ʿ**Alī** (may Allah be pleased with him) was asked about a man who divorced his wife three times before consummating the marriage, and he said: *"She is not permissible for him until she marries another husband."*[1]

Ibn ʿ**Adī** narrated from him: *"If a man divorces his wife three times in one sitting, she is irrevocably separated from him and is not permissible for him until she marries another husband."*[2]

Al-Bayhaqī narrated from **Muslimah ibn Jaʿfar al-Aḥmas** who said: *"I said to Jaʿfar ibn Muḥammad: Some people claim that if a man divorces his wife three times out of ignorance, he is returned to the Sunnah and it is counted as only one divorce. They narrate this from you."* He replied: *"Far be it from us to say such a thing! Whoever divorces three times, it is as he has said."*[3]

From this and similar narrations, it becomes evident that the **Rāfiḍah** fabricators falsely attribute their views to Ahl al-Bayt. In reality, the creed of Ahl al-Bayt aligns with the doctrine of Ahl al-Sunnah wa al-Jamāʿah. Similar reports have been narrated from multiple Companions, and a report from **al-Ḥasan** (may Allah be pleased with him) supports this view.

Thus, the **Imāmiyyah** are not only outside the Sunnah but outside the fold of Islam itself, indulging in fornication. Indeed, they have opened numerous doors to fornication—both in the front and the rear—upon themselves. It is most fitting to consider them as children of fornication. May Allah protect us and you, dear brothers, from following the footsteps of Shayṭān.

The Issue of Denying Divine Decree

Among their erroneous beliefs is their claim that Allah did not predestine anything in eternity, and that He neither willed evil nor wills it.[4]

Muslim narrated that the verse:

> *"Indeed, We have created everything according to a decree."* (Qur'an 54:49)

was revealed when the polytheists disputed regarding it.[5]

Some esteemed scholars have said: *"There are more than a hundred Companions (may Allah be pleased with them) from whom hadiths affirming divine decree have been narrated."*

The Messenger of Allah ﷺ also said: *"Every nation has its Magians, and the Magians of this nation are those who say there is no divine decree."*[6]

When you understand this, know that Allah had knowledge of all things before their existence, both in general and in detail, comprehensively and specifically. He decreed a precise measure for everything in eternity—nothing is increased or decreased, nor does anything happen earlier or later. Nothing comes into existence except by the will and decree of Allah.

Allah has full knowledge of all things, and whatever He decrees occurs, and whatever He does not decree does not occur. This is established by the clear reasoning of the intellect, the mutawātir (mass-transmitted) reports, and certain knowledge.

Whoever denies this fundamental and widely transmitted doctrine—if he does not become a disbeliever—at the very least, he becomes a **fāsiq** (open sinner).[7]

The Issue of Their Resemblance to the Jews

Among their many abominable traits is their resemblance to the Jews, as they share numerous characteristics with them:

- They imitate the Jews who slandered the pure **Maryam** by falsely accusing her of fornication, as they too slander the wife of the Messenger of Allah ﷺ, **ʿĀʾishah**, despite her being exonerated from all falsehood. Because of this, they have been stripped of their faith.
- They resemble the Jews in their claim that **Dīnah**, the daughter of **Yaʿqūb**, was violated by a polytheist while she was still a virgin. Similarly, they claim that **ʿUmar** forcibly took the daughter of **ʿAlī** (may Allah be pleased with him).
- They adopt the Jewish practice of wearing crowns.
- They follow the Jewish custom of either shaving or shortening their beards while allowing their mustaches to grow. This is the practice of the Jews and their brethren in disbelief.

> *"You will surely find the most intense of people in enmity toward those who believe to be the Jews."* (Qur'an 5:82)

Just as the Jews have enmity towards the believers, these individuals have the greatest hostility towards Ahl al-Sunnah wa al-Jamāʿah. In fact, they consider them impure. Anyone who has mixed with them will not fail to recognize this trait in them.

Other ways in which they resemble the Jews include:

- They permit marrying a woman alongside her paternal aunt or maternal aunt, just as the Jews did under the Law of **Yaʿqūb**, where they permitted marrying two sisters simultaneously.
- They believe that none besides them from this nation will enter Paradise, but rather, they believe all others will remain in Hell forever.

The Issue of Abandoning Jumuʿah and Congregational Prayer

Another one of their abominable traits is that they, like the Jews, abandon **Jumuʿah** and congregational prayers.[8] The Jews do not pray except individually, and similarly, these people forsake communal worship.

- They abandon saying *"Āmīn"* behind the **imām** in prayer, claiming that doing so invalidates the prayer.
- They alter the way they exchange greetings, deliberately reversing the Sunnah in their greetings.[9]
- They exit their prayers through actions rather than with **salām**, as they do not conclude their prayers with the traditional salutation of peace. Instead, they raise their hands and strike them on their knees like the tails of unruly horses.
- Their extreme hostility toward Muslims mirrors the hatred harbored by the Jews.
- Some reports indicate that just as the Jews were transformed into apes and swine, certain individuals among them have experienced similar transformations in **al-Madīnah** and elsewhere. Some even claim that their appearances and faces are distorted at the time of death. Allah knows best.

References

1. *Al-Sunan: 7/334.*
2. *Same source, p. 340.*
3. *Jamʿ al-Jawāmiʿ: 1/70, which also states: "If a man divorces his wife three times at the time of her menses or issues a vague triple divorce, she is not permissible for him until she marries another husband."*
4. *See al-Kāfī: 1/155-160.*
5. *Ṣaḥīḥ Muslim: 4/2046.*
6. *Sunan Abī Dāwūd: 2/525, Musnad Aḥmad: 2/86.*
7. *Additional text in the manuscript.*
8. *Added to the text.*
9. *Footnoted in the manuscript.* ↩

The Fire

The Jews and Christians have said: {None shall enter Paradise unless he be a Jew or a Christian.}

Among their similarities with the Jews is their adoption of images of living beings, just like the Jews and Christians. Severe warnings have been reported regarding the depiction of images of living souls. In al-Bukhārī and other sources, the Messenger of Allah (peace and blessings be upon him) said: "May Allah curse the image-makers."

He also said: "On the Day of Judgment, the image-maker will be tasked with breathing a soul into what he depicted, but he will not be able to do so." And: "Angels do not enter a house that contains an image of a living soul."

Among their traits is their abandonment of supporting their Imāms, just as they abandoned ʿAlī, Ḥusayn, Zayd, and others (may Allah be pleased with them). May Allah disgrace them! How great is their claim to love Ahl al-Bayt, yet how estranged they are from aiding them! The Jews said to Mūsā: {Go, you and your Lord, and fight. We will remain sitting here.}

Among their traits is that the Jews were transformed (into other creatures). It has been reported that if there were ever any instances of the earth swallowing people or transformations into other beings, they were among those who denied divine predestination. These people deny it, and numerous villages in the lands of non-Arabs have been swallowed up multiple times.

Among their traits is that the Jews were struck with humiliation and misery wherever they were, and so too have these people been afflicted with disgrace, to the extent that they have embraced taqiyyah (dissimulation) due to their intense fear and humiliation.

Among their traits is that the Jews write the scripture with their own hands and say: "This is from Allah." Similarly, these people write falsehoods and claim that they are from the words of Allah, fabricating lies against His Messenger (peace and blessings be upon him) and Ahl al-Bayt (may Allah be pleased with them).

Their Resemblance to the Christians

Among their similarities to the Christians is that just as the Christians worshiped the Messiah, the extremists among these people worshiped ʿAlī and his family (may Allah be pleased with them).

Among them is that just as the Christians exaggerated in their praise of ʿĪsā, the extremists among the Rāfiḍah exaggerated in their praise of Ahl al-Bayt to the extent that they equated them with the prophets.

Among them is that they engage in anal intercourse with women during menstruation, just as the Christians did.

Among them is that some among them dress in a manner similar to the Christians.

Their Resemblance to the Magians

Among their similarities to the Magians is that they believe in two gods: one of light and one of darkness. These people similarly claim that Allah is the Creator of good while Shayṭān is the creator of evil.

Among them is that the Magians permit marriage with close relatives, and the extremists among the Shīʿah do the same.

Among them is that the Magians believe in reincarnation, and similarly, some of their extremists believe in reincarnation.

Among the repugnant practices of these Rāfiḍah is that they turn the day of Ḥusayn's (may Allah be pleased with him) martyrdom into a day of mourning. They abandon adornment, display grief, gather wailing women who weep, create images of Ḥusayn's grave, decorate them, and parade them through the streets while chanting, "O Ḥusayn!" They commit extreme and forbidden acts in this regard, all of which are innovations.

Abandoning adornment is a form of mourning that the Messenger of Allah (peace and blessings be upon him) prohibited, as recorded in authentic reports. Wailing is among the gravest immoral practices of the Jāhiliyyah (pre-Islamic ignorance), and their actions lead to innumerable transgressions and prohibitions. All of this is innovation and wrongdoing, and those who engage in it, approve of it, support it, or are hired for it are all partners in the innovation. It is therefore obligatory upon every believer to prevent these innovators from engaging in this reprehensible innovation. Whoever sincerely strives to eliminate it for the sake of Allah, may he be granted immense reward.

*Shaykh **Ibn Taymiyyah al-Ḥanbalī al-Ḥarrānī** (may Allah have mercy on him) said:*

"Know, may Allah grant us and you success, that what befell Ḥusayn (may Allah be pleased with him) of martyrdom on the day of ʿĀshūrāʾ was in fact an honor from Allah, a means of elevating his status, and an increase in his rank with his Lord, joining him with the esteemed ranks of his pure family. Meanwhile, those who wronged and transgressed against him will be humiliated. The Prophet (peace and blessings be upon him) was asked: 'Who among the people faces the most severe trials?' He replied: 'The prophets, then the righteous, then those closest to them in virtue. A man is tested according to the strength of his faith; if his faith is strong, his trials are increased, and if his faith is weak, his trials are lessened. Tribulations continue to befall a believer until he walks upon the earth free of sin.'"

Thus, a believer who witnesses the day of ʿĀshūrāʾ and remembers what befell Ḥusayn should only engage in saying inna lillāhi wa inna ilayhi rājiʿūn (we belong to Allah and to Him

we shall return), as commanded by Allah when facing calamities, in order to attain the promised reward in His words:

{They are those upon whom are blessings from their Lord and mercy, and it is they who are guided.}

He should also reflect upon the fruits of tribulation and what Allah has prepared for those who are patient, as He said:

References

1. ***Sūrat al-Baqarah**, verse 111.*
2. ***Musnad Aḥmad**, 4/308 (with the singular form "image-maker").*
3. ***Al-Bukhārī**, 4/33.*
4. ***Sūrat al-Māʾidah**, verse 24.*
5. ***Majmaʿ al-Zawāʾid**, 7/203.*
6. *For further details, see **Minhāj al-Sunnah**, 1/13-35 and 1/332-337.*
7. ***Minhāj al-Sunnah**, 1/337.*
8. ***Ṣaḥīḥ Muslim**, 2/1124.*
9. ***Fatāwā Ibn Taymiyyah**, 2/252.*
10. ***Jāmiʿ al-Tirmidhī**, "Book of Asceticism" (2398); **Sunan Ibn Mājah**, "Book of Tribulations" (4023); **Musnad Aḥmad**, 1/172; **Sunan al-Dārimī**, "Book of Riqāq" (2783).*
11. ***Sūrat al-Baqarah**, verse 157.*

{Indeed, the patient will be given their reward without measure.}[1] *He witnesses that this trial is from the One who tests, and thus, he becomes oblivious to the bitterness and hardship of the trial.* **Allah** says: **{And be patient for the decision of your Lord, for indeed, you are under Our observation.}**[2]

Someone once asked a daring ascetic, "When does beating and cutting become easy for you?" He replied, "When we are under the gaze of the One we love, we count tribulation as ease, roughness as loyalty, and affliction as a gift."

A wise person keeps this in mind during such times, considering the trials and hardships of this world insignificant. He takes solace in his afflictions and engages himself in acts of obedience and righteous deeds on that day, for the Prophet (ﷺ) encouraged fasting on the day of 'Āshūrā'. By doing so, he fills his time with various acts of devotion, hoping to be counted among those who love the noble family. He does not turn the day into a time of mourning, lamentation, and sorrow as the ignorant do, for this is neither the practice nor the way of the Prophet's household. Had that been their way, the Muslim nation would have

commemorated the Prophet's (ﷺ) death anniversary with mourning each year. This is nothing but a deception and misguidance from Satan."

The Shaykh then remarked after mentioning this: *"Just as Satan deceived another group into opposing these people by making this day an occasion of joy and celebration, they began expressing happiness and delight. Some did so because they were among the* *Nawāṣib* **who harbored enmity against** *Al-Ḥusayn (رضي الله عنه) *and his family, while others were simply ignorant people responding to evil with evil, misguidance with misguidance, and innovation with another innovation. They started adorning themselves, wearing new clothes, applying kohl, distributing charity, cooking special foods, and doing other things akin to festivities. They claimed that this was an established Sunnah, whereas the Sunnah is to avoid all of this. No reliable narration supports these actions, nor is there any authentic tradition to refer to."*

He continued: *"Thus, due to their ignorance, some people have turned the day of 'Āshūrā' into a festival, similar to the celebrations of Eid, while others have turned it into a day of mourning, sorrow, and grief. Both groups are in error, deviating from the Sunnah, and exposing themselves to sin and punishment. End of quote."*

Ibn al-Qayyim said: *"As for the narrations regarding the application of kohl, anointing oneself with oils, and using perfume on the day of 'Āshūrā', they are fabrications of liars. On the other hand, others have taken it as a day of sorrow and grief. Both groups are innovators who have deviated from the Sunnah. As for what the Rāfiḍah claim about the prohibition of eating permissible meats on 'Āshūrā', insisting on reciting the book recounting the martyrdom of Al-Ḥusayn (رضي الله عنه)*, *this is nothing but ignorance and absurdity. It does not even require a refutation. Sufficient for us is Allah, and He is the best disposer of affairs."*

This concludes the words of the Shaykh, with slight summarization. The vile deeds of this sect are too many to enumerate, and their scandals are too well known to require further exposure. This much should suffice in understanding their corrupt ideology and their false beliefs.

Conclusion: May Allah Grant Us a Good End

It is mentioned in *Al-Maṭālib al-'Āliyah* that **Nauf al-Bakālī** narrated:

"One day, ***'Alī (رضي الله عنه)*** *went out to the mosque when* **Jundub ibn Naṣīr**, **Al-Rabī' ibn Khaytham**, *and his nephew* **Hammām ibn Khaytham** *(who was among the ascetic worshippers who wore hooded cloaks) came to him. 'Alī (رضي الله عنه), while walking with them, encountered a group of people who quickly stood up and greeted him with salutations of peace. Then 'Alī (رضي الله عنه) asked them, "Who are you?"*

They replied, "We are people from your followers, O Commander of the Faithful."

'Alī (رضي الله عنه) spoke well of them, then said, "O people, why do I not see in you the signs of our followers and the adornment of our beloved ones?"

Out of shyness, they remained silent. Then **Jundub** *and* **Al-Rabī'** *said, "What are the signs of your followers, O Commander of the Faithful?"*

'Alī (رضي الله عنه) remained silent. Then **Hammām**, *who was a devout worshipper, stood up and said, "I ask you, by the One who has honored you, the family of the Prophet, and chosen you, to inform us of the attributes of your followers."*

'Alī (رضي الله عنه) said, "I shall inform you all." He then placed his hand on Hammām's shoulder and said:

"Our followers are those who know Allah, act according to His commands, are virtuous, and speak what is right. Their sustenance is modest, their clothing is simple, and their demeanor is one of humility in obedience to Allah. They humble themselves before Him in worship, lowering their gazes from what He has forbidden, and attuning their ears only to knowledge of their religion.

They remain patient with hardship just as they are in ease, content with what Allah decrees. If not for the lifespans that Allah has decreed for them, their souls would not remain in their bodies even for a blink of an eye due to their longing to meet Allah and receive His reward, and their fear of His severe punishment. The greatness of the Creator is deeply embedded in their hearts, making everything else seem insignificant to them.

They envision Paradise as if they see it, reclining on its couches, and Hell as if they see it, enduring its torment. They endure a few days of hardship, which leads them to eternal comfort. The world seeks them, but they do not seek it. The world chases after them, but they surpass it.

At night, they stand in prayer, reciting the Quran in measured tones. They admonish themselves with its examples and seek healing for their ailments through its guidance. Sometimes, they prostrate with their foreheads, palms, knees, and feet on the ground, with tears streaming down their cheeks. They glorify the Almighty, crying out to Him to free their necks from the chains of Hellfire. This is their night.

As for their day, they are wise and knowledgeable, righteous and pious. Fear of their Lord has emaciated them as if they were arrows, making them appear weak, though they are not afflicted with illness. Instead, the awe of their Lord has made them this way..."

Footnotes

1. **Surah Az-Zumar, Ayah 10.**

2. **Surah At-Tūr, Ayah 48.**

The awe of their Lord's greatness and His immense authority overwhelmed them to the point that their hearts trembled and their minds were left in awe. Whenever fear overtook them, they hastened to Allah with righteous deeds. They were never content with offering little to Him, nor did they consider abundant deeds to be excessive in His service. They accused themselves of falling short and remained apprehensive about their own deeds.

You would see in one of them strength in religion, determination with gentleness, faith with certainty, eagerness for knowledge, understanding in jurisprudence, wisdom in forbearance, intelligence in moderation, balance in wealth, dignity in poverty, patience in hardship, humility in worship, mercy towards the distressed, generosity in fulfilling rights, gentleness in earning, pursuit of lawful sustenance, serenity in diligence, restraint in desire. He is neither deceived by his ignorance nor neglectful in accounting for his deeds. He finds himself slow in righteous actions, even when he is truly engaged in them.

He begins his morning occupied with remembrance and ends his evening concerned with gratitude. He spends his nights in cautious devotion, performing voluntary prayers, and wakes up rejoicing in the grace and mercy he has attained. His aspiration is for what endures, and his detachment is from what perishes. He has combined knowledge with action, patience with knowledge. His zeal is constant, his laziness distant, his hope near, his errors few, always anticipating his final moment. His heart is humble, his tongue remembers his Lord, his soul is content, and his faith is well-preserved. He suppresses his anger, his neighbor feels safe from him, his affairs are easygoing, and arrogance is absent from him. His patience is evident, his remembrance abundant. He does not perform righteous deeds for ostentation, nor does he abandon them out of shyness.

"These are our true followers and beloved ones; they are from us and with us. Oh, how I long for them!"

At this, Hammām let out a loud cry and fell unconscious. When they moved him, they found that he had passed away. He was washed, and the Commander of the Faithful (رضي الله عنه) and those with him performed his funeral prayer.[1]

The Shaykh said:[2] *"These are the qualities of the followers of the Prophet's household, as described by their leader. These are the attributes of the elite among the believers, not those who are occupied with fanaticism and delusions. True love is manifested in obedience to the beloved, prioritizing what pleases him, and adopting his etiquette and morals."*

For this reason, 'Alī (رضي الله عنه) said: "My love and hatred for Abū Bakr and 'Umar cannot coexist in one heart." This is because true love necessitates adopting the character of the beloved, following his guidance, and loving those whom he loved. Among the teachings of 'Alī (رضي الله عنه) is his love for **Abū Bakr, 'Umar, and 'Uthmān (رضي الله عنهم)**. *May Allah grant us and you this noble trait and make us among those who attain success through the Messenger of Allah (ﷺ), his family, and his companions, all together. Āmīn, Āmīn, Āmīn."*

I completed writing this at one o'clock on the night of the fourth of Dhul-Ḥijjah in the year 1325 in Baghdad—may Allah protect it from corruption.

Footnotes

1. *As-Sawāʿiq al-Muḥriqah, pp. 154-155.*

2. *Same source, p. 155.*